ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΓΑΛΑΤΑΣ ΕΠΙΣΤΟΛΗ.

ΤΑ

ΙΕΡΑ ΓΡΑΜΜΑΤΑ

ΜΕΤΑΦΡΑΣΘΕΝΤΑ

ΕΚ

ΤΩΝ ΘΕΙΩΝ ΑΡΧΕΤΥΠΩΝ

ʼΕΝ ʼΟΞΟΝΙᾼ

ʼΕτυπώθη δι᾽ ἐπιμελείας τοῦ τυποθέτου τῆς ʼΑκαδημίας
δαπάνῃ τῆς ʽΙερογραφικῆς ʽΕταιρίας πρὸς διάδοσιν τοῦ Θείου
λόγου εἴς τε τὴν Βρεταννίαν καὶ τὰ ἄλλα ἔθνη

͵αϡια´

Modern Greek Bible

1872 edition,

Η

ΚΑΙΝΗ ΔΙΑΘΗΚΗ

ΤΟΥ

ΚΥΡΙΟΥ ΚΑΙ ΣΩΤΗΡΟΣ

ΗΜΩΝ

ΙΗΣΟΥ ΧΡΙΣΤΟΥ,

ΜΕΤΑΦΡΑΣΘΕΙΣΑ

ΕΚ ΤΟΥ ΕΛΛΗΝΙΚΟΥ.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

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ΚΕΦ. α'.

ΠΑΥΛΟΣ, ἀπόστολος [1] οὐχὶ ἀπὸ ἀν-
θρώπων, οὐδὲ δι' ἀνθρώπου, ἀλλὰ
[2] διὰ Ἰησοῦ Χριστοῦ, καὶ Θεοῦ Πατρὸς
[3] τοῦ ἀναστήσαντος αὐτὸν ἐκ νεκρῶν,
2 καὶ πάντες [4] οἱ μετ' ἐμοῦ ἀδελφοὶ,
[5] πρὸς τὰς ἐκκλησίας τῆς Γαλατίας·
3 [6] χάρις εἴη ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ
Πατρὸς, καὶ Κυρίου ἡμῶν Ἰησοῦ Χρι-
στοῦ, 4 [7] ὅστις ἔδωκεν ἑαυτὸν διὰ τὰς
ἁμαρτίας ἡμῶν, διὰ νὰ ἐλευθερώσῃ ἡμᾶς
[8] ἐκ τοῦ παρόντος πονηροῦ αἰῶνος, κατὰ
τὸ θέλημα τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν·
5 εἰς τὸν ὁποῖον ἔστω ἡ δόξα εἰς τοὺς
αἰῶνας τῶν αἰώνων. Ἀμήν.

6 Θαυμάζω ὅτι τόσον ταχέως μετα-
φέρεσθε [9] ἀπὸ ἐκείνου ὅστις σᾶς ἐκά-
λεσε διὰ τῆς χάριτος τοῦ Χριστοῦ, εἰς
ἄλλο εὐαγγέλιον· 7 [10] τὸ ὁποῖον δὲν
εἶναι ἄλλο· ἀλλ' ὑπάρχουσι [11] τινὲς οἱ
ὁποῖοι σᾶς ταράττουσι, καὶ θέλουσι νὰ
μετατρέψωσι τὸ εὐαγγέλιον τοῦ Χρι-
στοῦ. 8 Ἀλλὰ καὶ [12] ἐὰν ἡμεῖς, ἢ
ἄγγελος ἐξ οὐρανοῦ σᾶς κηρύττῃ ἄλλο
εὐαγγέλιον παρὰ ἐκεῖνο τὸ ὁποῖον σᾶς
ἐκηρύξαμεν, ἃς ἦναι ἀνάθεμα. 9 Καθὼς
προείπομεν καὶ τώρα πάλιν λέγω, Ἐάν
τις σᾶς κηρύττῃ ἄλλο εὐαγγέλιον [13] παρὰ
ἐκεῖνο τὸ ὁποῖον παρελάβετε, ἃς ἦναι
ἀνάθεμα. 10 [14] Διότι τώρα [15] ἀνθρώ-
πους πείθω ἢ τὸν Θεόν; [16] ἢ ζητῶ νὰ
ἀρέσκω εἰς ἀνθρώπους; διότι ἐὰν ἀκόμη
ἤρεσκον εἰς ἀνθρώπους, δὲν ἤθελον
εἶσθαι δοῦλος Χριστοῦ.

11 Ἀλλὰ [17] σᾶς γνωστοποιῶ, ἀδελ-
φοὶ, ὅτι τὸ εὐαγγέλιον τὸ κηρυχθὲν ὑπ'
ἐμοῦ δὲν εἶναι ἀνθρώπινον· 12 διότι
[18] οὐδ' ἐγὼ παρέλαβον αὐτὸ παρὰ ἀν-
θρώπου, οὔτε ἐδιδάχθην, ἀλλὰ [19] δι'
ἀποκαλύψεως Ἰησοῦ Χριστοῦ. 13
Διότι ἠκούσατε τὴν ποτὲ διαγωγήν μου
ἐν τῷ Ἰουδαϊσμῷ, ὅτι [20] καθ' ὑπερβολὴν
ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ
[21] ἐκακοποίουν αὐτήν· 14 καὶ προέκο-
πτον εἰς τὸν Ἰουδαϊσμὸν ὑπὲρ πολλοὺς
συνηλικιώτας ἐν τῷ γένει μου, [22] περισ-
σότερον ζηλωτὴς ὑπάρχων, [23] τῶν πα-
τρικῶν μου παραδόσεων. 15 Ὅτε δὲ
ηὐδόκησεν ὁ Θεὸς, [24] ὁ προσδιορίσας
με ἐκ κοιλίας μητρός μου, καὶ καλέσας
διὰ τῆς χάριτος αὐτοῦ, 16 [25] νὰ ἀπο-
καλύψῃ τὸν Υἱὸν αὐτοῦ ἐν ἐμοὶ, [26] διὰ
νὰ κηρύττω αὐτὸν μεταξὺ τῶν ἐθνῶν,
εὐθὺς [27] δὲν συνεβουλεύθην σάρκα καὶ

[1] ϛίχ. 11, 12. [2] Πράξ. θ'. 6: κβ'. 10, 15, 21: κϛ'. 16. Τίτ. α'. 3. [3] Πράξ. β'. 24. [4] Φιλιπ. β'. 22: δ'. 21. [5] Κορ. Α'. ιϛ'. 1. [6] Ῥωμ. α'. 7. Κορ. Α'. α'. 3. Κορ. Β'. α'. 2. Ἐφεσ. α'. 2. Φιλιπ. α'. 2. Κολ. α'. 2. Θεσ. Α'. α'. 1. Θεσ. Β'. α'. 2. Ἰωάν. Β'. 3.

[13] Δευτ. δ'. 2: ιβ'. 32. Παρ. λ'. 6. Ἀποκ. κβ'. 18. [14] Θεσ. Α'. β'. 4. [15] Σαμ. Α'. κδ'. 7. Ματθ. κη'. 14. Ἰωάν. Α'. γ'. 19. [16] Θεσ. Α'. β'. 4. Ἰακ. δ'. 4. [17] Κορ. Α'. ιε'. 1. [18] Κορ. Α'. ιε'. 1, 3. ϛίχ. 1. [19] Ἐφεσ. γ'. 3. [20] Πράξ. θ'. 1: κβ'. 4: κϛ'. 11. Τιμ. Α'. α'. 13. [21] Πράξ. η'. 3.

[7] Ματθ. κ'. 28. Ῥωμ. δ'. 25. κεφ. β'. 20. Τίτ. β'. 14. [8] Ἡσα. ξε'. 17. Ἰωάν. ιε'. 19: ιζ'. 14. Ἑβρ. β'. 5: ϛ'. 5. Ἰωάν. Α'. ε'. 19. [9] κεφ. ε'. 8. [10] Κορ. Β'. ια'. 4. [11] Πράξ. ιε'. 1, 24. Κορ. Β'. β'. 17: ια'. 13. κεφ. ε'. 10, 12. [12] Κορ. Α'. ιϛ'. 22.

[22] Πράξ. κβ'. 3: κϛ'. 9. Φιλιπ. γ'. 6. [23] Ἱερ. θ'. 14. Ματθ. ιε'. 2. Μάρκ. ζ'. 5. [24] Ἡσα. μθ'. 1, 5. Ἱερ. α'. 5. Πράξ. θ'. 15: ιγ'. 2: κβ'. 14, 15. Ῥωμ. α'. 1. [25] Κορ. Β'. δ'. 6. [26] Πράξ. θ'. 15: κβ'. 21: κϛ'. 17, 18. Ῥωμ. ια'. 13. Ἐφεσ. γ'. 8. [27] Ματθ. ιϛ'. 17. Κορ. Α'. ιε'. 50. Ἐφεσ. ϛ'. 12.

αἷμα· 17 οὐδὲ ἀνέβην εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλ' ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν. 18 Ἔπειτα μετὰ ἔτη τρία [28] ἀνέβην εἰς Ἱεροσόλυμα, διὰ νὰ γνωρίσω προσωπικῶς τὸν Πέτρον· καὶ ἔμεινα παρ' αὐτῷ ἡμέρας δεκαπέντε· 19 [29] ἄλλον δὲ τῶν ἀποστόλων δὲν εἶδον, εἰμὴ [30] Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. 20 Ὅσα δὲ σᾶς γράφω, [31] ἰδοὺ ἐνώπιον τοῦ Θεοῦ ὁμολογῶ, ὅτι δὲν ψεύδομαι. 21 [32] Ἔπειτα ἦλθον εἰς τοὺς τόπους τῆς Συρίας καὶ τῆς Κιλικίας· 22 καὶ ἤμην προσωπικῶς ἀγνοούμενος [33] εἰς τὰς ἐκκλησίας τῆς Ἰουδαίας [34] τὰς ἐν Χριστῷ· 23 ἤκουον δὲ μόνον, Ὅτι ὁ ποτὲ διώκων ἡμᾶς, τώρα κηρύττει τὴν πίστιν τὴν ὁποίαν ποτὲ κατεπολέμει. 24 Καὶ ἐδόξαζον τὸν Θεὸν δι' ἐμέ.

[ΚΕΦ. β'.] Ἔπειτα μετὰ δεκατέσσαρα ἔτη [1] πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ τοῦ Βαρνάβα, συμπαραλαβὼν καὶ τὸν Τίτον· 2 ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ [2] παρέστησα πρὸς αὐτοὺς τὸ εὐαγγέλιον τὸ ὁποῖον κηρύττω μεταξὺ τῶν ἐθνῶν, κατ' ἰδίαν δὲ πρὸς τοὺς ἐπισημοτέρους, [3] μήπως τρέχω, ἢ ἔτρεξα εἰς μάτην. 3 Ἀλλ' οὐδὲ ὁ Τίτος ὁ μετ' ἐμοῦ, Ἕλλην ὤν, ἠναγκάσθη νὰ περιτμηθῇ· 4 ἀλλὰ διὰ τοὺς παρεισάκτους [4] ψευδαδέλφους, οἵτινες παρεισῆλθον, διὰ νὰ κατασκοπεύσωσι [5] τὴν ἐλευθερίαν ἡμῶν τὴν ὁποίαν ἔχομεν ἐν Χριστῷ Ἰησοῦ, [6] διὰ νὰ μᾶς καταδουλώσωσιν· 5 εἰς τοὺς ὁποίους οὐδὲ πρὸς ὥραν ὑπεχωρήσαμεν ὑποτασσόμενοι, [7] διὰ νὰ διαμείνῃ εἰς ἐσᾶς ἡ ἀλήθεια τοῦ εὐαγγελίου. 6 Περὶ δὲ [8] τῶν νομιζομένων ὅτι εἶναί τι, ὁποῖοι ποτὲ καὶ ἂν ἦσαν, οὐδόλως φροντίζω· [9] ὁ Θεὸς δὲν βλέπει εἰς πρόσωπον ἀνθρώπου· διότι [10] εἰς ἐμὲ οἱ ἐπισημότεροι δὲν προσέθεσαν οὐδὲν περισσότερον· 7 ἀλλὰ τὸ ἐναντίον, [11] ἀφοῦ εἶδον ὅτι [12] ἐνεπιστεύθην νὰ κηρύττω τὸ εὐαγγέλιον πρὸς τοὺς ἀπεριτμήτους, καθὼς ὁ Πέτρος πρὸς τοὺς περιτετμημένους· 8 (διότι ὁ ἐνεργήσας εἰς τὸν Πέτρον ὥστε νὰ ἀποσταλῇ πρὸς τοὺς περιτετμημένους, [13] ἐνήργησε καὶ εἰς ἐμὲ [14] πρὸς τοὺς ἐθνικούς·) 9 καὶ ἀφοῦ ἐγνώρισαν [15] τὴν χάριν τὴν δοθεῖσαν εἰς ἐμὲ, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ θεωρούμενοι ὅτι [16] εἶναι στύλοι, δεξιὰς ἔδωκαν κοινωνίας εἰς ἐμὲ καὶ εἰς τὸν Βαρνάβαν, διὰ νὰ ὑπάγωμεν ἡμεῖς μὲν εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τοὺς περιτετμημένους· 10 μόνον μᾶς παρήγγειλαν νὰ ἐνθυμώμεθα τοὺς πτωχούς· [17] τὸ ὁποῖον καὶ ἐσπούδασα αὐτὸ τοῦτο νὰ κάμω.

11 [18] Ὅτε δὲ ἦλθεν ὁ Πέτρος εἰς τὴν Ἀντιόχειαν, ἠναντιώθην εἰς αὐτὸν κατὰ πρόσωπον, διότι ἦτο ἀξιόμεμπτος· 12 ἐπειδὴ πρὶν ἔλθωσι τινὲς ἀπὸ τοῦ Ἰακώβου, [19] συνέτρωγε μὲ τοὺς ἐθνικούς· ὅτε δὲ ἦλθον, συνεστέλλετο καὶ ἀπεχώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς. 13 Καὶ μετ' αὐτοῦ συνυπεκρίθησαν καὶ οἱ λοιποὶ Ἰουδαῖοι· ὥστε καὶ ὁ Βαρνάβας συμπαρεσύρθη εἰς τὴν ὑπόκρισιν αὐτῶν. 14 Ἀλλ' ὅτε ἐγὼ εἶδον, ὅτι δὲν ὀρθοποδοῦσι [20] πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον πρὸς τὸν Πέτρον [21] ἔμπροσθεν πάντων, [22] Ἐὰν σὺ Ἰουδαῖος ὢν, ζῇς ἐθνικῶς, καὶ οὐχὶ Ἰουδαϊκῶς, διὰ τί ἀναγκάζεις τοὺς ἐθνικοὺς νὰ Ἰουδαΐζωσιν; 15 [23] Ἡμεῖς ἐκ γεννήσεως Ἰουδαῖοι ὄντες, καὶ οὐχὶ [24] ἐκ τῶν ἐθνῶν ἁμαρτωλοὶ, 16 [25] ἐξεύροντες ὅτι δὲν δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, εἰμὴ [26] διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς ἐπιστεύσαμεν εἰς τὸν Ἰησοῦν Χριστὸν, διὰ νὰ δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ οὐχὶ ἐξ ἔργων νόμου· διότι [27] δὲν θέλει δικαιωθῇ ἐξ ἔργων νόμου οὐδεὶς ἄνθρωπος. 17 Ἀλλ' ἐὰν ζητοῦντες νὰ δικαιωθῶμεν εἰς τὸν Χριστὸν, εὑρέθημεν [28] καὶ ἡμεῖς ἁμαρτωλοὶ, ἄρα ὁ Χριστὸς ἁμαρτίας εἶναι διάκονος; Μὴ γένοιτο. 18 Διότι ἐὰν ὅσα κατέστρεψα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην δεικνύω ἐμαυτόν. 19 Διότι [29] ἐγὼ διὰ τοῦ νόμου [30] ἀπέθανον εἰς τὸν νόμον, [31] διὰ νὰ ζήσω εἰς τὸν Θεόν. 20 [32] Μετὰ τοῦ Χριστοῦ συνεσταυρώθην· ζῶ δὲ οὐχὶ πλέον ἐγὼ, ἀλλ' ὁ Χριστὸς ζῇ ἐν ἐμοί· καθ' ὃ δὲ τώρα ζῶ ἐν σαρκὶ, [33] ζῶ ἐν τῇ πίστει τοῦ Υἱοῦ τοῦ Θεοῦ, [34] ὅστις μὲ ἠγάπησε, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἐμοῦ. 21 Δὲν ἀθετῶ τὴν χάριν τοῦ Θεοῦ· διότι [35] ἂν ἡ δικαίωσις γίνηται διὰ τοῦ νόμου, ἄρα ὁ Χριστὸς εἰς μάτην ἀπέθανε.

[ΚΕΦ. γ'.] Ὦ ΑΝΟΗΤΟΙ Γαλάται, [1] τίς σᾶς ἐβάσκανεν, ὥστε νὰ μὴ πείθησθε [2] εἰς τὴν ἀλήθειαν σεῖς, ἔμπροσθεν εἰς τοὺς ὀφθαλμοὺς τῶν ὁποίων ὁ Ἰησοῦς Χριστὸς διεγράφη ἐσταυρωμένος μεταξύ σας; 2 Τοῦτο μόνον θέλω νὰ μάθω ἀπὸ σᾶς, [3] Ἐξ ἔργων νόμου ἐλάβετε τὸ Πνεῦμα, ἢ

[28] Πράξ. θ'. 26. [29] Κορ. Α'. θ'. 5. [30] Ματθ. ιγ'. 55. Μάρκ. ϛ'. 3. [31] Ῥωμ. θ'. 1. [32] Πράξ. θ'. 30. [33] Θεσ. Α'. β'. 14. [34] Ῥωμ. ιϛ'. 7.

[1] Πράξ. ιε'. 2. [2] Πράξ. ιε'. 12. [3] Φιλιπ. β'. 16. Θεσ. Α'. γ'. 5. [4] Πράξ. ιε'. 1, 24. Κορ. Β'. ια'. 26. [5] κεφ. γ'. 25: ε'. 1, 13. [6] Κορ. Β'. ια'. 20. κεφ. δ'. 3, 9. [7] στίχ. 14. κεφ. γ'. 1: δ'. 16. [8] κεφ. ϛ'. 3. [9] Πράξ. ι'. 34. Ῥωμ. β'. 11. [10] Κορ. Β'. ιβ'. 11. [11] Πράξ. ιγ'. 46. Ῥωμ. α'. 5: ια'. 13. Τιμ. Α'. β'. 7. Τιμ. Β'. α'. 11. [12] Θεσ. Α'. β'. 4. [13] Πράξ. θ'. 15: ιγ'. 2: κβ'. 21: κϛ'. 17, 18. Κορ. Α'. ιε'. 10. κεφ. α'. 16. Κολ. α'. 29. [14] κεφ. γ'. 5. [15] Ῥωμ. α'. 5: ιβ'. 3, 6: ιε'. 15. Κορ. Α'. ιε'. 10. Ἐφεσ. γ'. 8. [16] Ματθ. ιϛ'. 18. Ἐφεσ. β'. 20. Ἀποκ. κα'. 14.

[17] Πράξ. ια'. 30: κδ'. 17. Ῥωμ. ιε'. 25. Κορ. Α'. ιϛ'. 1. Κορ. Β'. κεφ. η'. θ'. [18] Πράξ. ιε'. 35. [19] Πράξ. ι'. 28: ια'. 3. [20] στίχ. 5. [21] Τιμ. Α'. ε'. 20. [22] Πράξ. ι'. 28: ια'. 3. [23] Πράξ. ιε'. 10, 11. [24] Ματθ. θ'. 11. Ἐφεσ. β'. 3, 12. [25] Πράξ. ιγ'. 38, 39. [26] Ῥωμ. α'. 17: γ'. 22, 28: η'. 3. κεφ. γ'. 24. Ἑβρ. ζ'. 18, 19. [27] Ψαλ. ρμγ'. 2. Ῥωμ. γ'. 20. κεφ. γ'. 11. [28] Ἰωάν. Α'. γ'. 8, 9. [29] Ῥωμ. η'. 2. [30] Ῥωμ. ϛ'. 14: ζ'. 4, 6. [31] Ῥωμ. ϛ'. 11. Κορ. Β'. ε'. 15. Θεσ. Α'. ε'. 10. Ἑβρ. θ'. 14. Πέτρ. Α'. δ'. 2. [32] Ῥωμ. ϛ'. 6. κεφ. ε'. 24: ϛ'. 14. [33] Κορ. Β'. ε'. 15. Θεσ. Α'. ε'. 10. Πέτρ. Α'. δ'. 2. [34] κεφ. α'. 4. Ἐφεσ. ε'. 2. Τίτ. β'. 14. [35] Ῥωμ. ια'. 6. κεφ. γ'. 21: ε'. 4. Ἑβρ. ζ'. 11. [1] κεφ. ε'. 7. [2] κεφ. β'. 14: ε'. 7. [3] Πράξ. β'. 38: η'. 15: ι'. 47: ιε'. 8. στίχ. 14. Ἐφεσ. α'. 13. Ἑβρ. ϛ'. 4.

[4] ἐξ ἀκοῆς τῆς πίστεως; 3 τόσον
ἀνόητοι εἶσθε; [5] ἀφοῦ ἠρχίσατε μὲ τὸ
Πνεῦμα, τώρα τελειόνετε [6] μὲ τὴν
σάρκα; 4 [7] εἰς μάτην ἐπάθετε τόσα;
ἂν μόνον εἰς μάτην. 5 Ἐκεῖνος λοιπὸν
[8] ὅστις χορηγεῖ εἰς ἐσᾶς τὸ Πνεῦμα, καὶ
ἐνεργεῖ θαύματα μεταξύ σας, ἐξ ἔργων
νόμου κάμνει ταῦτα, ἢ ἐξ ἀκοῆς πίστεως;
6 καθὼς [9] ὁ Ἀβραὰμ ἐπίστευσεν εἰς
τὸν Θεὸν, καὶ ἐλογίσθη εἰς αὐτὸν εἰς
δικαιοσύνην. 7 Ἐξεύρετε λοιπὸν ὅτι
[10] οἱ ὄντες ἐκ πίστεως, οὗτοι εἶναι υἱοὶ
τοῦ Ἀβραάμ. 8 [11] Προϊδοῦσα δὲ ἡ
γραφὴ ὅτι ἐκ πίστεως δικαιόνει τὰ
ἔθνη ὁ Θεὸς, προήγγειλεν εἰς τὸν
Ἀβραὰμ, "Ὅτι [12] θέλουσιν εὐλογηθῆ
ἐν σοὶ πάντα τὰ ἔθνη." 9 Ὥστε οἱ
ὄντες ἐκ πίστεως, εὐλογοῦνται μετὰ τοῦ
πιστοῦ Ἀβραάμ.
10 Διότι ὅσοι εἶναι ἐξ ἔργων νόμου,
ὑπὸ κατάραν εἶναι· ἐπειδὴ εἶναι γε-
γραμμένον, [13] "Ἐπικατάρατος πᾶς
ὅστις δὲν ἐμμένει ἐν πᾶσι τοῖς γε-
γραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου,
ὥστε νὰ πράξῃ αὐτά." 11 [14] Ὅτι δὲ
οὐδεὶς δικαιοῦται διὰ τοῦ νόμου ἐνώ-
πιον τοῦ Θεοῦ, εἶναι φανερόν· διότι
[15] "ὁ δίκαιος θέλει ζήσει ἐκ πίστεως."
12 [16] Ὁ δὲ νόμος δὲν εἶναι ἐκ πίστεως·
ἀλλ' "[17] ὁ ἄνθρωπος ὁ πράττων αὐτὰ,
θέλει ζήσει δι' αὐτῶν." 13 [18] Ὁ
Χριστὸς ἐξηγόρασεν ἡμᾶς ἐκ τῆς κατά-
ρας τοῦ νόμου, γενόμενος κατάρα
ὑπὲρ ἡμῶν· διότι εἶναι γεγραμμένον,
[19] "Ἐπικατάρατος πᾶς ὁ κρεμάμενος
ἐπὶ ξύλου." 14 [20] Διὰ νὰ ἔλθῃ εἰς
τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ διὰ
Ἰησοῦ Χριστοῦ, ὥστε νὰ λάβωμεν
[21] τὴν ἐπαγγελίαν τοῦ Πνεύματος διὰ
τῆς πίστεως.
15 Ἀδελφοὶ, κατὰ ἄνθρωπον ὁμιλῶ·
[22] ὅμως καὶ ἀνθρώπου διαθήκην κεκυρω-
μένην οὐδεὶς ἀθετεῖ, ἢ προσθέτει εἰς
αὐτήν. 16 [23] Πρὸς δὲ τὸν Ἀβραὰμ
ἐλαλήθησαν αἱ ἐπαγγελίαι καὶ πρὸς
τὸ σπέρμα αὐτοῦ· δὲν λέγει, Καὶ πρὸς
τὰ σπέρματα, ὡς περὶ πολλῶν, ἀλλ'
ὡς περὶ ἑνὸς, "Καὶ πρὸς τὸ σπέρμα
σου," ὅστις εἶναι [24] ὁ Χριστός. 17
Τοῦτο δὲ λέγω, ὅτι διαθήκην προκεκυ-
ρωμένην εἰς τὸν Χριστὸν ὑπὸ τοῦ
Θεοῦ, [25] ὁ μετὰ ἔτη τετρακόσια τριά-
κοντα γενόμενος νόμος δὲν ἀκυρόνει,
[26] ὥστε νὰ καταργήσῃ τὴν ἐπαγγελίαν.
18 Διότι [27] ἐὰν ἡ κληρονομία ἦναι ἐκ
νόμου, [28] δὲν εἶναι πλέον ἐξ ἐπαγγελίας·
ἀλλ' εἰς τὸν Ἀβραὰμ δι' ἐπαγγελίας
ἐχάρισε ταύτην ὁ Θεός.
19 Διὰ τί λοιπὸν ἐδόθη ὁ νόμος;
[29] Ἐξ αἰτίας τῶν παραβάσεων προσ-
ετέθη [30] ἑωσοῦ ἔλθῃ τὸ σπέρμα πρὸς
τὸ ὁποῖον ἔγεινεν ἡ ἐπαγγελία, [31] δια-
ταχθεὶς δι' ἀγγέλων [32] διὰ χειρὸς με-
σίτου. 20 Ὁ δὲ μεσίτης δὲν εἶναι
ἑνός· [33] ὁ Θεὸς ὅμως εἶναι εἷς.
21 Ὁ νόμος λοιπὸν ἐναντίος τῶν
ἐπαγγελιῶν τοῦ Θεοῦ εἶναι;
Μὴ γένοιτο! διότι [34] ἐὰν ἤθελε δοθῆ
νόμος δυνάμενος νὰ ζωοποιήσῃ, ἡ δι-
καιοσύνη ἤθελεν εἶσθαι τῷόντι ἐκ τοῦ
νόμου· 22 [35] ἡ γραφὴ ὅμως συνέ-
κλεισε [36] τὰ πάντα ὑπὸ τὴν ἁμαρτίαν,
[37] διὰ νὰ δοθῇ ἡ ἐπαγγελία ἐκ πίστεως
Ἰησοῦ Χριστοῦ εἰς τοὺς πιστεύον-
τας.
23 Πρὶν δὲ ἔλθῃ ἡ πίστις, ἐφρου-
ρούμεθα ὑπὸ τὸν νόμον, συγκεκλει-
σμένοι εἰς τὴν πίστιν ἥτις ἔμελλε νὰ
ἀποκαλυφθῇ. 24 [38] Ὥστε ὁ νόμος
ἔγεινε παιδαγωγὸς ἡμῶν εἰς τὸν Χρι-
στὸν, [39] διὰ νὰ δικαιωθῶμεν ἐκ πίστεως·
25 ἀφοῦ ὅμως ἦλθεν ἡ πίστις, δὲν
εἴμεθα πλέον ὑπὸ παιδαγωγόν. 26
Διότι [40] πάντες εἶσθε υἱοὶ Θεοῦ διὰ τῆς
πίστεως τῆς ἐν Χριστῷ Ἰησοῦ. 27
Ἐπειδὴ [41] ὅσοι ἐβαπτίσθητε εἰς Χρι-
στὸν, [42] Χριστὸν ἐνεδύθητε. 28 [43] Δὲν
εἶναι πλέον Ἰουδαῖος οὐδὲ Ἕλλην· δὲν
εἶναι δοῦλος οὐδὲ ἐλεύθερος· δὲν εἶναι
ἄρσεν καὶ θῆλυ· διότι πάντες σεῖς
[44] εἶσθε εἷς ἐν Χριστῷ Ἰησοῦ. 29
[45] Ἐὰν δὲ ἦσθε τοῦ Χριστοῦ, ἄρα εἶσθε
σπέρμα τοῦ Ἀβραὰμ, καὶ [46] κατὰ τὴν
ἐπαγγελίαν κληρονόμοι.
[ΚΕΦ. δ'.] Λέγω δὲ, ἐφ' ὅσον χρό-
νον ὁ κληρονόμος εἶναι νήπιος, δὲν
διαφέρει δούλου, ἂν καὶ ἦναι κύριος
πάντων· 2 ἀλλ' εἶναι ὑπὸ ἐπιτρόπους
καὶ οἰκονόμους, μέχρι τῆς προθεσμίας
ὑπὸ τοῦ πατρός. 3 Οὕτω καὶ ἡμεῖς ὅτε
ἤμεθα νήπιοι, [1] ὑπὸ τὰ στοιχεῖα τοῦ
κόσμου ἤμεθα δεδουλωμένοι· 4 [2] ὅτε
ὅμως ἦλθε τὸ πλήρωμα τοῦ χρόνου,
ἐξαπέστειλεν ὁ Θεὸς τὸν Υἱὸν αὐτοῦ,
ὅστις [3] ἐγεννήθη [4] ἐκ γυναικὸς [5] καὶ
ὑπετάγη εἰς τὸν νόμον· 5 [6] διὰ νὰ

[4] Ῥωμ. ι'. 16, 17. [5] κεφ. δ'. 9. [6] Ἑβρ. ζ'. 16: θ'. 10. [7] Ἑβρ. ι'. 35, 36. Ἰωάν. Β'. 8. [8] Κορ. Β'. γ'. 8. [9] Γεν. ιε'. 6. Ῥωμ. δ'. 3, 9, 21, 22. Ἰακ. β'. 23. [10] Ἰωάν. η'. 39. Ῥωμ. δ'. 11, 12, 16. [11] Ῥωμ. θ'. 17. ϛίχ. 22. [12] Γεν. ιβ'. 3: ιη'. 18: κβ'. 18. Πράξ. γ'. 25. [13] Δευτ. κζ'. 26. Ἰερ. ια'. 3. [14] κεφ. β'. 16. [15] Ἀββ. β'. 4. Ῥωμ. α'. 17. Ἑβρ. ι'. 38. [16] Ῥωμ. δ'. 4, 5: ι'. 5, 6: ια'. 6. [17] Λευιτ. ιη'. 5. Νεεμ. θ'. 29. Ἰεζ. κ'. 11. Ῥωμ. ι'. 5. [18] Ῥωμ. η'. 3. Κορ. Β'. ε'. 21. κεφ. δ'. 5. [19] Δευτ. κα'. 23. [20] Ῥωμ. δ'. 9, 16.

[29] Ἰωάν. ιε'. 22. Ῥωμ. δ'. 15: ε'. 20: ζ'. 8, 13. Τιμ. Α'. α'. 9. [30] ϛίχ. 16. [31] Πράξ. ζ'. 53. Ἑβρ. β'. 2. [32] Ἐξόδ. κ'. 19, 21, 22. Δευτ. ε'. 5, 22, 23, 27, 31. Ἰωάν. α'. 17. Πράξ. ζ'. 38. Τιμ. Α'. β'. 5. [33] Ῥωμ. γ'. 29, 30. [34] κεφ. β'. 21. [35] ϛίχ. 8. [36] Ῥωμ. γ'. 9, 19, 23: ια'. 32. [37] Ῥωμ. δ'. 11, 12, 16. [38] Ματθ. ε'. 17. Ῥωμ. ι'. 4. Κολ. β'. 17. Ἑβρ. θ'. 9, 10. [39] Πράξ. ιγ'. 39. κεφ. β'. 16. [40] Ἰωάν. α'. 12. Ῥωμ. η'. 14, 15, 16. κεφ. δ'. 5. Ἰωάν. Α'. γ'. 1, 2. [41] Ῥωμ. ϛ'. 3.

[21] Ἡσα. λβ'. 15: μδ'. 3. Ἰερ. λα'. 33: λβ'. 40. Ἰεζ. ια'. 19: λϛ'. 27. Ἰωὴλ β'. 28, 29. Ζαχ. ιβ'. 10. Ἰωάν. ζ'. 39. Πράξ. β'. 33. [22] Ἑβρ. θ'. 17. [23] Γεν. ιβ'. 3, 7: ιζ'. 7. ϛίχ. 8. [24] Κορ. Α'. ιβ'. 12. [25] Ἐξόδ. ιβ'. 40, 41. [26] Ῥωμ. δ'. 13, 14. ϛίχ. 21. [27] Ῥωμ. η'. 17. [28] Ῥωμ. δ'. 14.

[42] Ῥωμ. ιγ'. 14. [43] Ῥωμ. ι'. 12. Κορ. Α'. ιβ'. 13. κεφ. ε'. 6. Κολ. γ'. 11. [44] Ἰωάν. ι'. 16: ιζ'. 20, 21. Ἐφεσ. β'. 14, 15, 16: δ'. 4, 15. [45] Γεν. κα'. 10, 12. Ῥωμ. θ'. 7. Ἑβρ. ια'. 18. [46] Ῥωμ. η'. 17. κεφ. δ'. 7, 28. Ἐφεσ. γ'. 6. [1] ϛίχ. 9. κεφ. β'. 4: ε'. 1. Κολ. β'. 8, 20. Ἑβρ. θ'. 10. [2] Γεν. μθ'. 10. Δαν. θ'. 24. Μάρκ. α'. 15. Ἐφεσ. α'. 10. [3] Ἰωάν. α'. 14. Ῥωμ. α'. 3. Φιλιπ. β'. 7. Ἑβρ. β'. 14. [4] Γεν. γ'. 15. Ἡσα. ζ'. 14. Μιχ. ε'. 3. Ματθ. α'. 23. Λουκ. α'. 31: β'. 7. [5] Ματθ. ε'. 17. Λουκ. β'. 27. [6] Ματθ. κ'. 28. κεφ. γ'. 13. Ἐφεσ. α'. 7. Τίτ. β'. 14. Ἑβρ. θ'. 12. Πέτρ. Α'. α'. 18, 19.

ἐξαγοράσῃ τοὺς ὑπὸ νόμον, [7] διὰ νὰ
λάβωμεν τὴν υἱοθεσίαν. 6 Καὶ ἐπειδὴ
εἶσθε υἱοὶ, ἐξαπέστειλεν ὁ Θεὸς [8] τὸ
Πνεῦμα τοῦ Υἱοῦ αὐτοῦ εἰς τὰς καρδίας
σας, τὸ ὁποῖον κράζει, Ἀββᾶ, ὁ Πατήρ.
7 Ὅθεν δὲν εἶσαι πλέον δοῦλος, ἀλλ᾽
υἱός· [9] ἐὰν δὲ υἱὸς, καὶ κληρονόμος τοῦ
Θεοῦ διὰ τοῦ Χριστοῦ.

8 Ἀλλὰ τότε μὲν, [10] μὴ γνωρίζοντες
τὸν Θεὸν, [11] ἐδουλεύσατε εἰς τοὺς μὴ
φύσει ὄντας θεούς· 9 τώρα δὲ, [12] ἀφοῦ
ἐγνωρίσατε τὸν Θεὸν, μᾶλλον δὲ ἐγνω-
ρίσθητε ὑπὸ τοῦ Θεοῦ, [13] πῶς ἐπιστρέ-
φετε πάλιν εἰς [14] τὰ ἀσθενῆ καὶ πτωχὰ
στοιχεῖα, εἰς τὰ ὁποῖα πάλιν ὡς πρό-
τερον θέλετε νὰ δουλεύητε; 10
[15] Ἡμέρας παρατηρεῖτε, καὶ μῆνας, καὶ
καιροὺς, καὶ ἐνιαυτούς. 11 Φοβοῦμαι
διὰ σᾶς, [16] μήπως ματαίως ἐκοπίασα
εἰς ἐσᾶς.

12 Γίνεσθε ὡς ἐγὼ, διότι καὶ ἐγὼ
εἶμαι καθὼς σεῖς, ἀδελφοὶ, σᾶς παρα-
καλῶ· [17] οὐδόλως μὲ ἠδικήσατε. 13
Ἐξεύρετε δὲ [18] ὅτι πρότερον [19] σᾶς
ἐκήρυξα τὸ εὐαγγέλιον ἐν ἀσθενείᾳ τῆς
σαρκός. 14 Καὶ δὲν ἐξουθενήσατε
οὐδ᾽ ἀπεῤῥίψατε τὸν πειρασμόν μου
τὸν ἐν τῇ σαρκί μου, ἀλλὰ μὲ ἐδέχθητε
[20] ὡς ἄγγελον Θεοῦ, [21] ὡς Χριστὸν
Ἰησοῦν. 15 Τίς λοιπὸν ἦτο ὁ μακα-
ρισμός σας; Ἐπειδὴ μαρτυρῶ πρὸς
ἐσᾶς ὅτι, εἰ δυνατὸν, τοὺς ὀφθαλμούς
σας ἠθέλετε ἐκβάλει καὶ δώσει εἰς ἐμέ.
16 Ἐχθρός σας ἔγεινα λοιπὸν, [22] διότι
σᾶς λέγω τὴν ἀλήθειαν; 17 [23] Δεικνύ-
ουσι ζῆλον πρὸς ἐσᾶς, οὐχὶ ὅμως καλόν·
ἀλλὰ θέλουσι νὰ σᾶς ἀποκλείσωσι, διὰ
νὰ ἔχητε σεῖς ζῆλον πρὸς αὐτούς. 18
Καλὸν δὲ εἶναι νὰ ἦσθε ζηλωταὶ πρὸς
τὸ καλὸν πάντοτε, καὶ οὐχὶ μόνον ὅταν
εὑρίσκωμαι μεταξύ σας. 19 [24] Τεκνία
μου, διὰ τοὺς ὁποίους πάλιν εἶμαι εἰς
ὠδῖνας, ἑωσοῦ μορφωθῇ ὁ Χριστὸς ἐν
ὑμῖν· 20 ἤθελον δὲ νὰ παρευρίσκωμαι
μεταξύ σας τώρα, καὶ νὰ ἀλλάξω τὴν
φωνήν μου· διότι ἀπορῶ διὰ σᾶς.

21 Εἴπατέ μοι, οἱ θέλοντες νὰ ἦσθε
ὑπὸ νόμον, τὸν νόμον δὲν ἀκούετε;
22 Διότι εἶναι γεγραμμένον, ὅτι ὁ
Ἀβραὰμ ἐγέννησε δύο υἱούς· [25] ἕνα ἐκ
τῆς δούλης, καὶ [26] ἕνα ἐκ τῆς ἐλευθέ-
ρας· 23 ἀλλ᾽ ὁ μὲν ἐκ τῆς δούλης
[27] ἐγεννήθη κατὰ σάρκα· [28] ὁ δὲ ἐκ τῆς
ἐλευθέρας, διὰ τῆς ἐπαγγελίας. 24
Τὰ ὁποῖα εἶναι κατὰ ἀλληγορίαν· διότι
αὗται εἶναι αἱ δύο διαθῆκαι· μία μὲν
ἀπὸ [29] τοῦ ὄρους Σινᾶ, ἡ γεννῶσα πρὸς
δουλείαν, ἥτις εἶναι ἡ Ἄγαρ. 25
(Διότι τὸ Ἄγαρ εἶναι τὸ ὄρος Σινᾶ ἐν
τῇ Ἀραβίᾳ, καὶ ταυτίζεται μὲ τὴν
σημερινὴν Ἱερουσαλήμ· εἶναι δὲ εἰς
δουλείαν μετὰ τῶν τέκνων αὐτῆς.) 26
[30] Ἡ δὲ ἄνω Ἱερουσαλὴμ εἶναι ἐλευ-
θέρα, ἥτις εἶναι μήτηρ πάντων ἡμῶν.
27 Διότι εἶναι γεγραμμένον, [31] "Εὐ-
φράνθητι στεῖρα ἡ μὴ τίκτουσα, ἔκ-
βαλε φωνὴν καὶ βόησον ἡ μὴ ὠδίνουσα·
διότι τὰ τέκνα τῆς ἐρήμου εἶναι πλειό-
τερα παρὰ τὰ τέκνα τῆς ἐχούσης τὸν
ἄνδρα."

28 Ἡμεῖς δὲ, ἀδελφοὶ, καθὼς ὁ
Ἰσαὰκ, [32] ἐπαγγελίας τέκνα εἴμεθα.
29 Ἀλλὰ καθὼς τότε [33] ὁ κατὰ σάρκα
γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα,
[34] οὕτω καὶ τώρα. 30 Ἀλλὰ [35] τί
λέγει ἡ γραφή; [36] "Ἔκβαλε τὴν δού-
λην καὶ τὸν υἱὸν αὐτῆς· [37] διότι δὲν
θέλει κληρονομήσει ὁ υἱὸς τῆς δούλης
μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας." 31
Λοιπὸν, ἀδελφοὶ, δὲν εἴμεθα τῆς δού-
λης τέκνα, [38] ἀλλὰ τῆς ἐλευθέρας.

[ΚΕΦ. ε΄.] [1] Ἐν τῇ ἐλευθερίᾳ λοι-
πὸν, μὲ τὴν ὁποίαν ἠλευθέρωσεν ἡμᾶς
ὁ Χριστὸς, μένετε σταθεροὶ, καὶ [2] μὴ
ὑποβληθῆτε πάλιν εἰς ζυγὸν δουλείας.

2 Ἰδοὺ, ἐγὼ ὁ Παῦλος σᾶς λέγω
ὅτι, [3] ἐὰν περιτέμνησθε, ὁ Χριστὸς δὲν
θέλει σᾶς ὠφελήσει οὐδέν. 3 Μαρ-
τύρομαι δὲ πάλιν πρὸς πάντα ἄνθρω-
πον περιτεμνόμενον, [4] ὅτι εἶναι χρεώ-
στης νὰ ἐκτελῇ ὅλον τὸν νόμον. 4
[5] Ἀπεχωρίσθητε ἀπὸ τοῦ Χριστοῦ ὅσοι
δικαιόνεσθε διὰ τοῦ νόμου· [6] ἐξεπέ-
σατε ἀπὸ τῆς χάριτος. 5 Διότι ἡμεῖς
διὰ τοῦ Πνεύματος [7] προσδοκῶμεν ἐκ
πίστεως τὴν ἐλπίδα τῆς δικαιώσεως.
6 Διότι [8] ἐν Χριστῷ Ἰησοῦ οὔτε περι-
τομὴ ἔχει ἰσχὺν τινὰ, οὔτε ἀκροβυστία,
[9] ἀλλὰ πίστις δι᾽ ἀγάπης ἐνεργου-
μένη.

7 [10] Ἐτρέχετε καλῶς· [11] τίς σᾶς ἐμ-
πόδισεν ὥστε νὰ μὴ πείθησθε εἰς τὴν
ἀλήθειαν; 8 Ἡ κατάπεισις αὕτη δὲν
εἶναι ἐξ ἐκείνου [12] ὅστις σᾶς καλεῖ. 9
[13] Ὀλίγη ζύμη καθιστᾷ ὅλον τὸ φύ-
ραμα ἔνζυμον. 10 Ἐγὼ [14] ἔχω πεποί-
θησιν εἰς ἐσᾶς διὰ τοῦ Κυρίου, ὅτι δὲν
θέλετε φρονήσει οὐδὲν ἄλλο· [15] ὅστις
ὅμως σᾶς ταράττει, αὐτὸς [16] θέλει ὑπο-
φέρει τὴν ποινὴν, ὁποῖος καὶ ἂν ἦναι.
11 [17] Ἐγὼ δὲ, ἀδελφοὶ, ἐὰν ἀκόμη κη-
ρύττω περιτομὴν, [18] διὰ τί πλέον κατα-
τρέχομαι; ἄρα [19] κατηργήθη τὸ σκάν-

[7] Ἰωάν. α΄. 12. κεφ. γ΄. 26. Ἐφεσ. α΄. 5. [8] Ῥωμ. ε΄. 5: η΄. 15. [9] Ῥωμ. η΄. 16, 17. κεφ. γ΄. 29. [10] Ἐφεσ. β΄. 12. Θεσ. Α΄. δ΄. 5. [11] Ῥωμ. α΄. 25. Κορ. Α΄. ιβ΄. 2. Ἐφεσ. β΄. 11, 12. Θεσ. Α΄. α΄. 9. [12] Κορ. Α΄. η΄. 3: ιγ΄. 12. Τιμ. Β΄. β΄. 19. [13] κεφ. γ΄. 3. Κολ. β΄. 20. [14] Ῥωμ. η΄. 3. Ἑβρ. ζ΄. 18. [15] Ῥωμ. ιδ΄. 5. Κολ. β΄. 16. [16] κεφ. β΄. 2: ε΄. 2, 4. Θεσ. Α΄. γ΄. 5. [17] Κορ. Β΄. β΄. 5. [18] κεφ. α΄. 6. [19] Κορ. Α΄. β΄. 3. Κορ. Β΄. ια΄. 30: ιβ΄. 7, 9. [20] Σαμ. Β΄. ιθ΄. 27. Ζαχ. ιβ΄. 8. Μαλ. β΄. 7. [21] Ματθ. ι΄. 40. Λουκ. ι΄. 16. Ἰωάν. ιγ΄. 20. Θεσ. Α΄. β΄. 13. [22] κεφ. β΄. 5, 14. [23] Ῥωμ. ι΄. 2. Κορ. Β΄. ια΄. 2. [24] Κορ. Α΄. δ΄. 15. Φιλήμ. 10. Ἰακ. α΄. 18. [25] Γεν. ιϛ΄. 15. [26] Γεν. κα΄. 2. [27] Ῥωμ. θ΄. 7, 8. [28] Γεν. ιη΄. 10, 14: κα΄. 1, 2. Ἑβρ. ια΄. 11. [29] Δευτ. λγ΄. 2.

[30] Ἠσα. β΄. 2. Ἑβρ. ιβ΄. 22. Ἀποκ. γ΄. 12: κα΄. 2, 10. [31] Ἠσα. νδ΄. 1. [32] Πράξ. γ΄. 25. Ῥωμ. θ΄. 8. κεφ. γ΄. 29. [33] Γεν. κα΄. 9. [34] κεφ. ε΄. 11: ϛ΄. 12. [35] κεφ. γ΄. 8, 22. [36] Γεν. κα΄. 10, 12. [37] Ἰωάν. η΄. 35. [38] Ἰωάν. η΄. 36. κεφ. ε΄. 1, 13.

[1] Ἰωάν. η΄. 32. Ῥωμ. ϛ΄. 18. Πέτρ. Α΄. β΄. 16. [2] Πράξ. ιε΄. 10. κεφ. β΄. 4: δ΄. 9. [3] Πράξ. ιε΄. 1. Ἰδὲ καὶ Πράξ. ιϛ΄. 3. [4] κεφ. γ΄. 10. [5] Ῥωμ. θ΄. 31, 32. κεφ. β΄. 21. [6] Ἑβρ. ιβ΄. 15. [7] Ῥωμ. η΄. 24, 25. Τιμ. Β΄. δ΄. 8. [8] Κορ. Α΄. ζ΄. 19. κεφ. γ΄. 28: ϛ΄. 15. Κολ. γ΄. 11. [9] Θεσ. Α΄. α΄. 3. Ἰακ. β΄. 18, 20, 22. [10] Κορ. Α΄. θ΄. 24. [11] κεφ. γ΄. 1. [12] κεφ. α΄. 6. [13] Κορ. Α΄. ε΄. 6: ιε΄. 33. [14] Κορ. Β΄. β΄. 3: η΄. 22. [15] κεφ. α΄. 7. [16] Κορ. Β΄. ι΄. 6. [17] κεφ. ϛ΄. 12. [18] Κορ. Α΄. ιε΄. 30. κεφ. δ΄. 29: ϛ΄. 17. [19] Κορ. Α΄. α΄. 23.

[20] Ἰησ. ζ′. 25. Κορ. Α′. ε′. 13. κεφ. α′. 8, 9.
[21] Πράξ. ιε′. 1, 2, 24.
[22] Κορ. Α′. η′. 9. Πέτρ. Α′. β′. 16. Πέτρ. Β′. β′. 19. Ἰούδ. 4.
[23] Κορ. Α′. θ′. 19. κεφ. ϛ′. 2.
[24] Ματθ. ζ′. 12: κβ′. 40. Ἰακ. β′. 8.
[25] Λευιτ. ιθ′. 18. Ματθ. κβ′. 39. Ῥωμ. ιγ′. 8, 9.
[26] Ῥωμ. ϛ′. 12: η′. 1, 4, 12: ιγ′. 14. ϛίχ. 25. Πέτρ. Α′. β′. 11.
[27] Ῥωμ. ζ′. 23: η′. 6, 7.
[28] Ῥωμ. ζ′. 15, 19.
[29] Ῥωμ. ϛ′. 14: η′. 2.
[30] Κορ. Α′. γ′. 3. Ἐφεσ. ε′. 3. Κολ. γ′. 5. Ἰακ. γ′. 14, 15.
[31] Κορ. Α′. ϛ′. 9. Ἐφεσ. ε′. 5. Κολ. γ′. 6. Ἀποκ. κβ′. 15.

δαλον τοῦ σταυροῦ. 12 [20] Εἴθε νὰ
ἀποκοπῶσιν [21] οἱ ταράττοντές σας.

13 Διότι σεῖς, ἀδελφοὶ, προσεκλή-
θητε εἰς ἐλευθερίαν· [22] μόνον μὴ μετα-
χειρίζεσθε τὴν ἐλευθερίαν εἰς ἀφορμὴν
τῆς σαρκὸς, ἀλλὰ [23] διὰ τῆς ἀγάπης
δουλεύετε ἀλλήλους. 14 Διότι [24] ὅλος
ὁ νόμος εἰς ἕνα λόγον συμπληροῦται,
εἰς τὸν, [25] "Θέλεις ἀγαπᾷ τὸν πλησίον
σου ὡς σεαυτόν." 15 Ἐὰν ὅμως
δάκνητε καὶ κατατρώγητε ἀλλήλους,
προσέχετε μὴ ὑπ' ἀλλήλων ἀφανι-
σθῆτε.

16 Λέγω λοιπὸν, [26] Περιπατεῖτε κατὰ
τὸ Πνεῦμα, καὶ δὲν θέλετε ἐκπληροῖ
τὴν ἐπιθυμίαν τῆς σαρκός. 17 Διότι
[27] ἡ σὰρξ ἐπιθυμεῖ ἐναντία τοῦ Πνεύ-
ματος, τὸ δὲ Πνεῦμα ἐναντία τῆς σαρ-
κός· ταῦτα δὲ ἀντίκειται πρὸς ἄλληλα,
[28] ὥστε ἐκεῖνα τὰ ὁποῖα θέλετε, νὰ μὴ
πράττητε. 18 Ἀλλ' [29] ἐὰν ὁδηγῆσθε
ὑπὸ τοῦ Πνεύματος, δὲν εἶσθε ὑπὸ
νόμον. 19 [30] Φανερὰ δὲ εἶναι τὰ ἔργα
τῆς σαρκός· τὰ ὁποῖα εἶναι μοιχεία, πορ-
νεία, ἀκαθαρσία, ἀσέλγεια, 20 εἰδω-
λολατρεία, φαρμακεία, ἔχθραι, ἔριδες,
ζηλοτυπῖαι, θυμοὶ, μάχαι, διχοστασίαι,
αἱρέσεις, 21 φθόνοι, φόνοι, μέθαι,
κῶμοι, καὶ τὰ ὅμοια τούτων· περὶ τῶν
ὁποίων σᾶς προλέγω, καθὼς καὶ προ-
εἶπον, ὅτι [31] οἱ τὰ τοιαῦτα πράττοντες
βασιλείαν Θεοῦ δὲν θέλουσι κληρονο-
μήσει. 22 [32] Ὁ δὲ καρπὸς τοῦ Πνεύ-
ματος εἶναι ἀγάπη, χαρὰ, εἰρήνη, μα-
κροθυμία, [33] χρηστότης, [34] ἀγαθωσύνη,
[35] πίστις, πρᾳότης, ἐγκράτεια· 23
[36] κατὰ τῶν τοιούτων δὲν ὑπάρχει νό-
μος. 24 Ὅσοι δὲ εἶναι τοῦ Χριστοῦ,
[37] ἐσταύρωσαν τὴν σάρκα ὁμοῦ μὲ τὰ
πάθη καὶ τὰς ἐπιθυμίας. 25 [38] Ἐὰν
ζῶμεν κατὰ τὸ Πνεῦμα, ἂς περιπατῶ-
μεν καὶ κατὰ τὸ Πνεῦμα. 26 [39] Μὴ
γινώμεθα κενόδοξοι, ἀλλήλους ἐρεθί-
ζοντες, ἀλλήλους φθονοῦντες.

[ΚΕΦ. ϛ′.] ἈΔΕΛΦΟΙ, καὶ [1] ἐὰν
ἄνθρωπος ἀπερισκέπτως πέσῃ εἰς κα-
νὲν ἁμάρτημα, [2] σεῖς οἱ πνευματικοὶ
διορθόνετε τὸν τοιοῦτον [3] μὲ πνεῦμα
πρᾳότητος· προσέχων εἰς σεαυτὸν, [4] μὴ
καὶ σὺ πειρασθῇς. 2 [5] Ἀλλήλων τὰ
βάρη βαστάζετε, καὶ οὕτως ἐκπληρώ-
σατε [6] τὸν νόμον τοῦ Χριστοῦ.

3 Διότι [7] ἐάν τις νομίζῃ ὅτι εἶναί τι,
ἐνῷ [8] εἶναι μηδὲν, ἑαυτὸν ἐξαπατᾷ. 4
Ἀλλ' [9] ἕκαστος ἂς ἐξετάζῃ τὸ ἑαυτοῦ
ἔργον, καὶ τότε εἰς ἑαυτὸν μόνον θέλει
ἔχει τὸ καύχημα καὶ [10] οὐχὶ εἰς τὸν
ἄλλον. 5 [11] Διότι ἕκαστος τὸ ἑαυτοῦ
φορτίον θέλει βαστάσει.

6 [12] Ὁ δὲ κατηχούμενος τὸν λόγον,
ἂς κάμνῃ τὸν κατηχοῦντα μέτοχον εἰς
πάντα τὰ ἀγαθὰ αὐτοῦ. 7 [13] Μὴ πλα-
νᾶσθε· [14] ὁ Θεὸς δὲν ἐμπαίζεται·
ἐπειδὴ [15] ὅ,τι ἂν σπείρῃ ὁ ἄνθρωπος,
τοῦτο καὶ θέλει θερίσει· 8 [16] διότι ὁ
σπείρων εἰς τὴν σάρκα ἑαυτοῦ, θέλει
θερίσει ἐκ τῆς σαρκὸς φθοράν· ἀλλ'
ὁ σπείρων εἰς τὸ Πνεῦμα, θέλει θερί-
σει ἐκ τοῦ Πνεύματος ζωὴν αἰώνιον.
9 [17] Ἂς μὴ ἀποκάμνωμεν δὲ πράττον-
τες τὸ καλόν· διότι [18] ἐὰν δὲν ἀποκά-
μνωμεν, θέλομεν θερίσει ἐν τῷ δέοντι
καιρῷ. 10 Ἄρα [19] λοιπὸν ἐνόσῳ ἔχο-
μεν καιρὸν, [20] ἂς ἐργαζώμεθα τὸ καλὸν
πρὸς πάντας, μάλιστα δὲ [21] πρὸς τοὺς
οἰκείους τῆς πίστεως.

11 ἼΔΕΤΕ πόσον μακρὰν ἐπιστολὴν
σᾶς ἔγραψα μὲ τὴν χεῖρά μου. 12
Ὅσοι θέλουσι νὰ ἀρέσκωσι κατὰ τὴν
σάρκα, οὗτοι [22] σᾶς ἀναγκάζουσι νὰ
περιτέμνησθε, [23] μόνον διὰ νὰ μὴ διώ-
κωνται [24] διὰ τὸν σταυρὸν τοῦ Χριστοῦ.
13 Διότι οὐδὲ οἱ περιτεμνόμενοι αὐτοὶ
φυλάττουσι τὸν νόμον· ἀλλὰ θέλουσι
νὰ περιτέμνησθε σεῖς, διὰ νὰ ἔχωσι
καύχησιν εἰς τὴν σάρκα σας.

14 [25] Εἰς ἐμὲ δὲ μὴ γένοιτο νὰ καυ-
χῶμαι, εἰμὴ εἰς τὸν σταυρὸν τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ, διὰ τοῦ ὁποίου
[26] ὁ κόσμος ἐσταυρώθη ὡς πρὸς ἐμὲ,
καὶ ἐγὼ ὡς πρὸς τὸν κόσμον. 15 Διότι
[27] ἐν Χριστῷ Ἰησοῦ οὔτε περιτομὴ
ἰσχύει τι, οὔτε ἀκροβυστία, [28] ἀλλὰ νέα
κτίσις. 16 Καὶ [29] ὅσοι περιπατήσωσι
[30] κατὰ τὸν κανόνα τοῦτον, εἰρήνη ἐπ'
αὐτοὺς καὶ ἔλεος, καὶ [31] ἐπὶ τὸν Ἰσραὴλ
τοῦ Θεοῦ.

17 Εἰς τὸ ἑξῆς μηδεὶς ἂς μὴ δίδῃ εἰς
ἐμὲ ἐνόχλησιν· διότι ἐγὼ [32] βαστάζω τὰ
στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ
σώματί μου.

18 [33] Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰη-
σοῦ Χριστοῦ εἴη μετὰ τοῦ πνεύματος
ὑμῶν, ἀδελφοί. Ἀμήν.

[7] Ῥωμ. ιβ′. 3. Κορ. Α′. η′. 2. κεφ. β′. 6.
[8] Κορ. Β′. γ′. 5: ιβ′. 11.
[9] Κορ. Α′. ια′. 28. Κορ. Β′. ιγ′. 5.
[10] Λουκ. ιη′. 11.
[11] Ῥωμ. β′. 6. Κορ. Α′. γ′. 8.
[12] Ῥωμ. ιε′. 27. Κορ. Α′. θ′. 11, 14.
[13] Κορ. Α′. ϛ′. 9: ιε′. 33.
[14] Ἰὼβ ιγ′. 9.
[15] Λουκ. ιϛ′. 25. Ῥωμ. β′. 6. Κορ. Β′. θ′. 6.
[16] Ἰὼβ δ′. 8. Παρ. ια′. 18: κβ′. 8. Ὠση. η′. 7: ι′. 12. Ῥωμ. η′. 13. Ἰακ. γ′. 18.
[17] Κορ. Α′. ιε′. 58. Θεσ. Β′. γ′. 13.
[18] Ματθ. κδ′. 13. Ἑβρ. γ′. 6, 14: ι′. 36: ιβ′. 3, 5. Ἀποκ. β′. 10.
[19] Ἰωάν. θ′. 4: ιβ′. 35.

[32] Ἰωάν. ιε′. 2. Ἐφεσ. ε′. 9. [33] Κολ. γ′. 12. Ἰακ. γ′. 17. [34] Ῥωμ. ιε′. 14. [35] Κορ. Α′. ιγ′. 7. [36] Τιμ. Α′. α′. 9. [37] Ῥωμ. ϛ′. 6: ιγ′. 14. κεφ. β′. 20. Πέτρ. Α′. β′. 11. [38] Ῥωμ. η′. 4, 5. ϛίχ. 16. [39] Φιλιπ. β′. 3. [1] Ῥωμ. ιδ′. 1: ιε′. 1. Ἑβρ. ιβ′. 13. Ἰακ. ε′. 19. [2] Κορ. Α′. β′. 15: γ′. 1. [3] Κορ. Α′. δ′. 21. Θεσ. Β′. γ′. 15. Τιμ. Β′. β′. 25. [4] Κορ. Α′. ζ′. 5: ι′. 12. [5] Ῥωμ. ιε′. 1. κεφ. ε′. 13. Θεσ. Α′. ε′. 14. [6] Ἰωάν. ιγ′. 14, 15, 34: ιε′. 12. Ἰακ. β′. 8. Ἰωάν. Α′. δ′. 21.

[20] Θεσ. Α′. ε′. 15. Τιμ. Α′. ϛ′. 18. Τίτ. γ′. 8. [21] Ἐφεσ. β′. 19. Ἑβρ. γ′. 6. [22] κεφ. β′. 3, 14. [23] Φιλιπ. γ′. 18. [24] κεφ. ε′. 11. [25] Φιλιπ. γ′. 3, 7, 8. [26] Ῥωμ. ϛ′. 6. κεφ. β′. 20. [27] Κορ. Α′. ζ′. 19. κεφ. ε′. 6. Κολ. γ′. 11. [28] Κορ. Β′. ε′. 17. [29] Ψαλ. ρκε′. 5. [30] Φιλιπ. γ′. 16. [31] Ῥωμ. β′. 29: δ′. 12: θ′. 6, 7, 8. κεφ. γ′. 7, 9, 29. Φιλιπ. γ′. 3. [32] Κορ. Β′. α′. 5: δ′. 10: ια′. 23. κεφ. ε′. 11. Κολ. α′. 24. [33] Τιμ. Β′. δ′. 22. Φιλήμ. 25.



[[1]]. All men (all individuals) are sinners and fall short of God’s perfect standard

Romans 3: 23 states that

For all have sinned, and come short of the glory of God;

[[2]]. Sin - which is imperfection in our lives - denies us eternal life with God. But God sent his son Jesus Christ as a gift to give us freely Eternal Life by believing on Jesus Christ, and on what He did for us.

Romans 6: 23 states

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

[[3]]. You can be saved, and you are saved by Faith in Jesus Christ. You cannot be saved by your good works, because they are not "good enough". The work of Humans cannot meet the standard of God’s Holiness by effort. God’s good work of sending Jesus Christ to save us, and our response *of believing - of having faith* - in Jesus Christ, that is what saves each of us. When the New Testament informs us that Jesus Christ came to Earth for the purpose of dying for our sins, we need to remember the great conclusion of this event: After Jesus died, He rose again. He triumphed over death and took upon himself the sins of the entire world, at the time that He died and arose again. It is Jesus Christ who died in our place, so that we would not have to die for our sins. But what we chose to believe about God and His message does determine where we spend eternity.

It is up to each of us - personally and individually - to decide if we want to go to Heaven, and if we want to find inner peace and reconciliation with God. When we decide to believe in Jesus Christ and in his payment for us, for our sins, this is the beginning of the process that God begins in us, to transform us to have a better inner life, and an improved character.

From that time forward, we are different, and God begins to instruct us so that we can learn how to have personal growth and spiritual strength.

Ephesians 2: 8-9 states

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:9 Not of works, lest any man should boast.

[[4].God did not wait for us to become perfect in order to accept us or unconditionally love us. He sent Jesus Christ to save us, even though we are sinners. So Jesus Christ died to save us from our sins, and to save us from eternal separation from God.

Romans 5:8 states

But God commendeth his love toward us,

in that, while we were yet sinners, Christ died for us.

[[5]]. God loved the world so much that He sent his one and only Son to die,

so that by believing in Jesus Christ, we obtain Eternal Life.

John 3: 16 states

For God so loved the world, that he gave his only begotten Son,that

whosoever believeth in him should not perish, but have everlasting life.

[[6]]. If you believe in Jesus Christ, and in what he did on the Cross for us,

by dying there for us, and by placing your faith in his death and in

His resurrection in Jesus Christ, you know for a fact that you have

been given Eternal Life.

I John 5: 13 states

These things have I written unto you that believe on the name

of the Son of God; that ye may know that ye have eternal life,

and that ye may believe on the name of the Son of God.

[[7]]. If you confess your sins to God, he hears you take this step,

and you can know for sure that He does hear you, and his response

to you is to forgive you of those sins, so that they

are not remembered against you, and not attributed to you ever again.

I John 1: 9 states

If we confess our sins, he is faithful and just to forgive us our sins,

and to cleanse us from ***all*** *unrighteousness.*

This verse is a promise to each of us: **when we confess our sins to God,**

and pray to him in the name of Jesus Christ, God hears our prayers

and grants our request for His forgiveness. This restores the line of

communication and reconciliation between us and God.

Lord God of Heaven,

Thank you for helping me to find this information.

I pray that you would help those who posted this.

I pray that you would help them to be able to continue.

Please give them the strength, resources and support

that they need and are able to use.

Please watch over them.

God, Please help me to know you and understand you better.

Help me to be kind to others, and encourage those

who are in my life. I ask these things in the name of Jesus,

Amen

What is a standard prayer to become a Christian ?

Dear God,

I pray that you would hear my prayer.

I understand that I do need you.

I ask you to forgive me of all of my sins.

Please come into my life, and change me.

Please help me to understand you.

Please give me great wisdom and the

desire to study your teachings.

Please help me to obtain accurate copies

of the New Testament and to be able to

study and understand them. I ask you

to do all of this in the name of Jesus,

Amen.

What does the New Testament teach about itself ?

II Timothy 3:16
16 All scripture is given by inspiration of God,
and is profitable for doctrine, for reproof,
for correction, for instruction in righteousness:

What does the New Testament teach about the End of Days ?

13 But I would not have you to be ignorant, brethren, concerning them which
are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even
so them also which sleep in Jesus will God bring with him.
15 For this we say unto you by the word of the Lord, that we which are alive
and remain unto the coming of the Lord shall not prevent them which are asleep.
16 For the Lord himself shall descend from heaven with a shout, with the voice
of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together
with them in the clouds, to meet the Lord in the air: and so shall we ever be
with the Lord.
18 Wherefore comfort one another with these words.

I John 3:
18 My little children, let us not love in word, neither in tongue; but in deed and in truth.
19 And hereby we know that we are of the truth, and shall assure our hearts before
him.
20 For if our heart condemn us, God is greater than our heart, and knoweth all things.
21 Beloved, if our heart condemn us not, then have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his
commandments, and do those things that are pleasing in his sight.
23 And this is his commandment, That we should believe on the name of
his Son Jesus Christ, and love one another, as he gave us commandment.
24 And he that keepeth his commandments dwelleth in him, and he in him.
And hereby we know that he abideth in us, by the Spirit which he hath given us.
4:1 Beloved, believe not every spirit, but try the spirits whether they are of God:
because many false prophets are gone out into the world.

II Timothy 2:15
15 Study to show thyself approved unto God, a workman that needeth not
to be ashamed, rightly dividing the word of truth.

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What is the Christian Trinity ?

The Christian Trinity is One God

The Christian Trinity is composed of:

1. God the Father

2. God the Holy Spirit

3. Jesus Christ (Jesus the Messiah)

The Christian "Trinity" is also called the "Triune God"
or - historically called - the "Godhead".

The Christian Trinity does *NOT consist of*:

1. Jesus 2. Mary 3. Joseph

or

1. God the Father, 2. Jesus and 3. Joseph

Books you may want to read
to learn more about the Trinity:

The Apostolicity of Trinitarianism: or, The testimony of history,
to the positive antiquity of the doctrine of the Holy Trinity.
By George Stanley Faber (2 Vol.)

George Stanley, 1773-1854

Some of these books are available
at Archive.org

Notes on the history of Versions

This text conforms to the T.R. *This text was issued prior to the Revision by W & H.*

The Edition which you are reading here is a good edition, as it was produced before 1904.

Almost all recent translations used around the world - including Foreign Language Translations - have been made to conform to the Greek Text issued by W & H.

This Translation from Ancient Koine Greek to Modern Greek is based upon the Historic Text used by the Early Christians in the Roman Empire.

In their historic past conflicts with the Vatican, Protestants studied which manuscripts were the most accurate, in order to know and understand which Ancient Greek texts were the best, faithful and true copies of the original copies of the New Testament.

They quickly arrived at the conclusion that it was the manuscripts in Ancient Greek that demonstrated that early churches had operated outside of the authority of the Vicar of the Western Roman Empire.

Most who read this will remember that it was illegal to be a Christ-follower for the first 300 years of Christianity. The Vatican was not in existence until AFTER the Council of Nicea in 325 A.D.

The Versions of the New Testament used in Evangelical Churches are the historic versions used by the Early Christians in Greece who used Koine Greek. Copies of the New Testament have been found and recovered, many dating to the first 3 centuries of Early Christianity.

There are 20.000 (Twenty Thousand) fragments and copies of the books of the New Testament in Ancient Greek that have been found, which prove that the copies of the New Testament that exist today, DO agree with the copies of the earlier New Testament written in Ancient Greek. There are 5.000(Five Thousand) Lectionaries (Church copies - also written in Ancient Greek) containing many portions of the New Testament that also serve to prove which texts of the New Testament are the accurate copies.

As of 1904, Protestant Bible Societies gave in to the mistaken conclusions of a specialty in academic literature called Textual Criticism. Those who promoted their special theories claimed to understand the process of transmission ofthe New Testament. The errors in the area of Textual Criticism have been demonstrated over and over, but in 1904 a Unitarian Bible Society finally gained control of the Greek Text used by most Bible Societies.

The BFBS - the British and Foreign Bible Society was and is a **Unitarian** (NON-Trinitarian) Bible Society, though Christians agreed to work with it, *on the condition* that **the only** task would be the publication of the **unchanged** historic text of the NT and OT. However, Evangelicals and other Trinitarians often found changes that had been made to the text of the Bible in the interests of certain political goals. The result was that the text of the NTand OT was changed and altered.

In 1904 the BFBS voted to adopt and substitute the Text of Westcott and Hort, using mostly the manuscript of Codex Vaticanus which is the basis for Roman Catholic Bibles. This change took place quietly in 1904 (Thanks to the BFBS - UK), and has been reflected in almost all versions and all languages published by the Bible Societies since 1910. [Mission groups and Seminaries today offer no training in the history of the texts used for translations, as this often endangers their funding].
More than 5000 changes were made to the text of the New Testament. The Changes between the earlier versions of the Foreign Language Translations and the ones produced in the past decades involve changes to thousands of words. We urge you to continue research into the versions of the Bible translated into your maternal language.

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